

and automation in industry raise the standard of living, but cause dislocation for some people. The ethical problem is not simply to encourage both because more people will gain than lose, but to work out the adjustment with concern for everyone. To ignore statistics is inefficient and immoral, but statistics must not override the problem for the few.

Racial desegregation is a still more complex matter. I think it can be shown that in the long run the whole society will benefit from this vast social change. But the process makes many people cry in real or imagined pain. The ethical point is that *even if* more people should lose than gain by the change, segregation is still wrong. Like slavery it hurts some for the advantage of others. It is immoral.

The use of nuclear weapons is a final example. The first use of atomic bombs has been justified on the grounds that it shortened the war, thus sav-

ing more lives than it destroyed. That is a debatable judgment. But *even if* it is true, it does not settle the problem. The loss of ethical sensitivity and the damage to America's moral stance in the world are important non-statistical factors in ethical reasoning.

In facing the great issues of social ethics in our time Christians must increasingly look to the social sciences for understanding of processes and clarification of possibilities. Statistics are part of the apparatus of these sciences. Society will face further dilemmas where it must count those who gain and those who lose by new courses of action. The peculiarly Christian ethical contribution will be a sensitivity to the needs of men, an understanding of the relation of men to society and to God, an awareness of human motivation, a concern for the persons who get lost in the masses. Christian ethics will often use statistics to clarify problems. It will seldom find that statistics solve a problem.

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